

THE RELIGIOUS MUSEUM.


"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

VOL. I.]

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tion papers for the Religious Museum, are requested to furnish the Editor at Northumberland, or the Printer at Milton, with the names of their subscribers, and the post offices or other places to which their papers are to be sent.  New Subscribers who may apply *shortly* can be supplied with the back numbers.

SELF-KNOWLEDGE.

For the Religious Museum.

That is a most comprehensive and excellent petition frequently made in prayer by one of the ancient fathers, "*Lord, teach me to know thee; and teach me to know myself.*" On this knowledge depends the whole of practical religion—It involves the greatest duty, and the highest interest of man. The acquirement of self-knowledge is one of the first and most necessary duties in religion. This knowledge is, in the present state of human nature, the knowledge chiefly of errors, corruptions and sins, which enter so largely into the composition of the human character. It lays the foundation for deep humiliation before God, for salutary distrust of our own hearts, which so often deceive us, and for vigilant precaution against their treachery, their irregular sallies, their corrupt inclinations. It is attainable through the instructions of the divine word by the influence of the Holy Spirit of God. This is obvious from our being frequently exhorted to examine ourselves, to recall our thoughts, and actions, to subject them to rigid scrutiny, to weigh our own characters in the balance, to judge ourselves. We have besides encouraging facts. We have examples of persons who have attained to a degree in this science. True Christians have been so enlightened in the knowledge of themselves as to be humbled to contrition, and to become wary of the incidious attacks of the enemy of their salvation. They have been brought to know the reality of their faith, their love to God, the various graces of the spirit, their spiritual sincerity and regeneration of heart, and they have thus acquired an assured hope of glory. Though attainable, it is most difficult of acquisition. Few are happy in its possession. Most men do not realize the necessity of self investigation; and those who do attempt their duty in this respect, find the law of God to be so exceedingly broad and perfect, and their own corruptions so numerous and so strong, that the progress which they make in this necessary study is very small. New discourses are always to be made; always matter for new efforts, always opportunity for new research presenting itself; new difficulties are always rising to embarrass; new dungeons are always to be explored, new foldings and crooked windings to be penetrated and displayed. So far however from discouraging, this should

rouse us to greater earnestness and alacrity and vigilance in attending to our hearts. The worth and value of the object should awaken attention; the difficulty of its attainment should prompt us to more rigorous endeavors in surmounting it, and the possibility of succeeding, inspiring the hope that our endeavors may not be wholly fruitless, should stimulate us to make every suitable effort. In reality, he who has been truly convinced of the difficulty of knowing his own heart has already attained to a degree in this science. He has already penetrated such depths, such folds, such labyrinths of sin, he has detected such self-deceptions and delusions, as enforce the salutary conviction that divine grace is necessary to cure his disorders and correct his corruptions, that the deepest repentance must deplore the evil; that the blood of Jesus Christ can atone for his guilt; that divine mercy is necessary for pardon, and the Holy Spirit for sanctification.

If the heart be deep, let us but labor more to fathom its abyss. If it be involved, let us study to unravel its threads. If its folds be numerous and complicated, let us endeavor to disentangle them. If, on account of all these things, self-knowledge be difficult of attainment, let us remember its importance, and strive to develop the principles of our nature. Why, with the Astronomer, should we mount to heaven—why, with the Mineralogist or the artist, dive into the bowels of the earth—why, with the traveler, traverse lands and seas, to gratify an insatiable curiosity, to collect knowledge that may prove useful to ourselves, or society, or that may advance our temporal interests, and yet either *dare not* or *choose not* to search our own bosoms? Let him return home who has been used to roam abroad. Let him examine his own character who is so apt to scan the faults of others and so ready to expose them. Pursuing this course under the teachings of the Spirit and the divine blessing, we may hope to proceed from degree to degree of advancement in the knowledge of God and ourselves, until that blessed period shall arrive when we shall know even as we are known; when faith shall be turned into sight, and hope be swallowed up in full and entire enjoyments forever.

DUELLING.

With extreme pain, we learn from the public prints that two of our American naval commanders, *Commodore Perry* and *Captain Heath* have lately resorted to this barbarous, unlawful, murderous, and impious practice. It took its origin in the dark ages when the principles of civilization and religion were alike unknown, and unoperative. It fosters the vilest passions of our fallen nature, and is exceedingly unpropitious to the peace and happiness of society. It flies directly and presumptuously in the face

of authority, being denounced by every state in the union. It is not only murderous in its design, but should death ensue, the survivor is liable to be ignominiously executed as a murderer, and would be so adjudged by our courts at law. It is impious, for it sets at naught the mandate of heaven, refuses the claim of God, who requires at every man's hand the blood of his brother, whose keeper he has appointed him to be, in a certain sense, and braves the fury of the God of battles, jealous for his honor, who has said "*vengeance is mine, I will repay.*"

It is exceedingly to be deplored that these officers should, by their conduct, have sanctioned a crime, which through the frequency of its recurrence, has very much degraded our naval service in years past. It is especially to be lamented that *Commodore Perry* should have thus flagrantly brought into suspicion the sincerity of his acknowledgements of a divine providence, made with such apparent simplicity and christian meekness when he announced his victory on the lake. We are concerned thus pointedly to testify our disapprobation of this detestable unchristian practice, from the fact of our having repeatedly given countenance to it in years that are gone.

PROTESTANT EPISCOPAL CHURCH N. JERSEY.

Extract from the Bishop Croes address to the Convention.

The state of the Diocese, on the whole, therefore, though not as favorable as could be wished, has not, it is believed, suffered any declension. It has, on the contrary, considering all the discouraging circumstances attending it, progressed as much perhaps as could reasonably be expected. At the same time we ought not to remit our endeavors; on the contrary, we should use double diligence, and while we are exerting our own powers, in dependence on divine aid, for which we should frequently and earnestly pray, let us trust, that the great head of the Church will smile upon our labours, and ultimately cause that flourishing state of Zion to prevail, which we so ardently desire; but which, without the exertion of those powers, and his blessing—only to be obtained by prayer, and purity of life—we may hope for in vain.

While I am on this subject, let me again remind my Reverend Brethren, of the importance of the Missionary Fund, and, therefore of the necessity of faithfulness and punctuality in having the prescribed collections made in the churches. It is on this fund, under the divine blessing, that we are to look for the preservation and final establishment of our vacant churches, and the nurture and growth of the new ones, that may be instituted. Fidelity and perseverance in the means already provided for its increase, will finally produce effects, which can now scarcely be imagined. It is deeply to be lamented, that circumstances should have occa-

sioned, even a temporary diversion of any part of this fund, from its original purpose. It is hoped, that effectual means will shortly be devised, to render unnecessary such deductions in the future.

The attention to the establishment and instruction of Sunday schools, in the churches of our communion, as noticed in my last address, has certainly increased since that period. May the prompters and instructors, of institutions so laudable, and which promise such extensive usefulness to society, and to the welfare, both temporal and eternal, of individuals, persevere in their exertions, and be blessed with the rewards which they respectively merit.

The progress of "the Episcopal society, for the promotion of christian knowledge and piety," has suffered no diminution since we last assembled. It continues to distribute gratuitously bibles, prayer books, and religious tracts, and the amount of its permanent fund already exceeds the anticipation of its most sanguine friends.

Of candidates for orders George H. Woodruff, is at present, the only one. Mr. Woodruff was admitted in the Diocese of New York; but, at his request, by a letter dismissory from the right Rev. Bishop Hobart, was transferred to this Diocese. Daniel Somers, admitted a candidate by the standing committee, in August, 1815, has at his request, been transferred to the Diocese of Connecticut. Other persons are, however, preparing for admission.

The Rev. James Montgomery, Rector of St. Michael's Church, Trenton, has resigned his sacred charge, and removed to the Diocese of New York. The loss of such a clergyman as Mr. Montgomery could not but be regretted. The loss has, however, been repaid, by the removal to this Diocese, of the Rev. Abiel Carter, late rector of the Church at Pittsburg, Pennsylvania, and his officiating as a minister of that church.

The Rev. Samuel C. Stratton, a Deacon in this Diocese has, at his request, by a letter dismissory to the right Rev. Bishop Kemp, been transferred to the Diocese of Maryland. This event is also to be regretted, as it had not only been the wish, but the expectation of his friends, that, born and educated as he was among us, he would have devoted his services to the necessities of the church in his native State. We hope, however, that he will at least be equally useful and acceptable in the Diocese to which he has removed.

The Rev. Francis H. Cuming, having fulfilled a temporary appointment to officiate at St. Michael's, Trenton, on the removal of Mr. Montgomery, has obtained permission to engage as a missionary to the states west of the Alleghany Mountains, and has already entered on his mission.

Licences have been granted during the year to Samuel Sitgreaves, jun, a candidate for orders, in Pennsylvania, to officiate as a Lay Reader, at St. James Church, Knowlton, and St. John's, Greenwich: to George H. Woodruff, to officiate at St. Michael's Church, Trenton, during the late vacancy in that church: and to John Grigg and William Richmond, candidates for orders in New York, to officiate in St. Matthew's Church, city of Jersey.

It will not, I trust, be considered as overstepping the line of my duty, should I conclude my address, with calling to your notice the prosperous state of our church, in other Dioceses, and inviting you to participate with me in the pleasure, which such a state is calculated

to excite. The accounts which have reached me from every quarter, relative to her affairs, justify the belief, that such is the fact. Peace, harmony and zeal, among our ministers and a deep and increasing interest in her welfare and success, among her members, seem almost equally to prevail, whether we hear from the north or the south, from the east to the west.

May her divine head, continue and increase blessings to his church; may she be adorned with genuine piety, and the beauty of holiness: and may he endue us, my brethren, with such a portion of his spirit, that we may be among the happy instruments which he uses in furthering his gracious purposes towards her. To this end, let us be instant in prayer. Let us look to him, with confidence; for success, who hath said, that the gates of hell shall not prevail against his church.

JOHN CROES.

New-Brunswick, August 19, 1818.

METHODIST EPISCOPAL CHURCH.

This church in America has 229,629 persons attached to her communion; of whom 23,000 are in the state of Ohio, and more than 5,200 in Baltimore. 4774 were added last year. She has nearly 4,000 preachers; of whom 748 are itinerant.

THE BAPTIST CHURCH.

In this country there are 190,000 communicants within the bosom of this church, including 12,270, who were received within the last year. There are 2,682 churches and 1869 preachers.

HOLLAND.

A church, at the Hague, is, by order of the king of the Netherlands, opened exclusively for the use of the soldiers. This is praise worthy. Few classes of men in christian countries are more in need of religious instruction, and none perhaps are commonly more neglected.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The treasurer of this board last year received \$35,154 08 and the expenditure amounts to \$36,810 16.

It is recorded to the honor of Stephen Van Rensselaer, Esq. of Albany, that he gave \$500 to this board in September last. \$837 39 were received from the Foreign Mission Society at New Haven.

By order of the board, the Prudential Committee has caused to be published the following

REPORT.

Brethren—By the lapse of each brief year, we are brought perceptibly nearer those bright and gladdening scenes, to which, with sure direction, all things are tending. Attuned to millennial strains, the prophetic lyre has cheered long ages of darkness, and waked the children of Zion, in successive generations, to hope, and prayer, and joyous anticipation. The hopes were not fallacious; the prayers have been heard on high; the anticipations are beginning to be realized with augmenting joy. God has arisen to have mercy on Zion; for the time to favor her, yea, the set time is come. Her children are at length aroused to action; and as

they advance, the opening and brightening prospects inspire them with fresh and increasing animation. Blessed are our eyes, for they see; and our ears, for they hear. Thanks be unto HIM, who hath the times and the seasons in his own hand, that ours is a day so auspicious: that to us the high privilege is granted of bearing a part in the arduous, glorious work of such a day; and that we are not without assurance that our labour has not been, and will not be, in vain.

In what is now to be submitted, in the way of annual report, your committee will observe the method which they have heretofore adopted: passing in review, first our establishments abroad in their order, and then our operations and objects of attention at home.

Bombay—At our last anniversary the Rev. John Nichols, and the Rev. Allen Graves, who, together with others, had then recently been set apart by solemn consecration, and received the right hand of fellowship that they should go unto the heathen, were mentioned as being "destined for India, to strengthen our stations there," and soon to take their departure. Arrangements were accordingly made for the purpose with all convenient despatch; and on the 5th of October, they with their wives, and Miss Philomela Thurston, who, with the express approbation of your committee, was sacredly affianced to the Rev. Mr. Newell, embarked at Charlestown, on board the ship Saco, or Bombay. During the scenes of preparation and departure—in their various conversations and attentions, in receiving the instructions, councils and exhortations of the committee; and in taking final leave of their country and friends, they severally manifested a spirit of love and of a sound mind,—of enlightened self renunciation, devotion to Christ, confidence in his all-sufficiency, and desire to make known his salvation among the heathen, which gave a highly satisfactory promise of fidelity and usefulness. And with many prayers and tears they were affectionately and fervently commended to God, and to the word of his grace.

It is the pleasurable office of gratitude to record, that the Hon. William Gray, in a very obliging manner, declined receiving any remuneration for the excellent accommodations, and abundant supply of substantial provisions, afforded to the Missionaries for their passage in his ship. And in furnishing them with various articles for their convenience, health, and comfort, benevolent individuals in Charlestown and Boston, shewed a liberality and love to the cause very gratifying to be remembered.

Wafted, for the most part, by favorable winds, and under the guardian care of him, who rules the raging sea, the Saco arrived at Bombay on the 23d of February. Excepting Mrs. Nichols, whose sufferings from sea sickness appear to have been unusual in degree, and still more so in duration, the Missionaries, while crossing the wide waters, enjoyed a good measure of health. And united in fervent affection,—favored at the proper seasons with the privileges of prayer and preaching,—and engaged daily in studies and exercises, according to rules early adopted, for the improvement of their own minds and hearts, and for the benefit of the mariners,—they passed the greater part of their time on board not unpleasantly, and it is hoped, not unprofitably.

By the brethren and sisters at Bombay they were welcomed, with affectionate tenderness and grateful joy.

In a joint communication of March 28,

Messrs. Nichols and Graves express their grateful sense of their obligations to divine goodness in the following terms: "While reviewing the catalogue of mercies we have experienced, since we left our native land, we are constrained to make a renewed consecration of ourselves to our covenant God; we are bound to take the cup of salvation and call upon his name. Whether we remember the kindness of our christian friends in America; the unremitting assiduity of the Prudential Committee in providing for our comfort while on the ocean; the measure of health which most of our number have enjoyed; or our favourable reception at this place; we have equal occasion for gratitude and praise. Were the inquiry to be made, 'Lacked ye any thing?'—we would reply—'Nothing.'"

In the instructions given them by your committee, Mr. Nichols was directed to settle at Bombay, provided the door should be opened to him there; and Mr. Graves to proceed thence to Ceylon; unless, in the concurrent judgment of the brethren at Bombay, "particular circumstances should render it expedient for him to abide with them." As soon as convenient after their arrival, the question of their location was deliberately considered; and it was determined with entire unanimity, and upon grounds satisfactory to your committee, that it was expedient for both of them to remain in connexion with the mission at Bombay: one of them to occupy a station at Mahim, on the southern part of the island of Bombay, and the other at Tanna, on the island of Salsette.

With the same unanimity the station at Mahim was assigned to Mr. Graves; and from that place under date of March 27th, Mr. Graves writes: "Our separation would not be so far that we could not occasionally consult and assist each other. They had already two schools at Mahim, and two or three in its vicinity, so distant that it was tedious to superintend them; and they judged it as easy for me to attain the language here as in Bombay, having intercourse only with natives. Accordingly, myself and wife removed to this place on the 7th instant. We are about six miles from the brethren; and seven or eight from the fort at Bombay; and, owing to the difficulty and expense of any mode of conveyance, and the danger of walking so far in this climate, neither of us can frequently meet with the brethren in their religious exercises; so that we spend most of our Sabbaths with ourselves alone, attending religious exercises at the usual time. We are truly happy in our condition. The place contains nineteen thousand souls; the immediate vicinity is also populous; and it is but about half a mile across to a thick population on Salsette. You see then, dear sir, that we need nothing but faithfulness and the divine blessing to make us useful. For these we trust our christian friends will ever pray in our behalf.—Mrs. Graves is attempting to instruct in English a number of Portuguese and Hindoo boys in our Verandah."

On the 14th of March, Mr. Nichols visited Tanna, in company with Mr. Newell; and was courteously received by the magistrate, Mr. Babington, who remarked to him, that "there was on the island a very wide field for usefulness." The island of Salsette, formerly separated from the northern part of the island of Bombay by a narrow strait, but now connected with it by a causeway, contains a population of about sixty thousand,—Hindoos, Parsees, Jews and Portuguese, but chiefly Hindoos—in

a deplorable abject and wretched condition. Tanna is the chief town; is distant from the mission house at Bombay about 25 miles; and commands the passage, (about a furlong broad,) from the island to the neighboring continent, where the principal language both of Bombay and Salsette is common to a population of about nine millions. Mr. Nichols appears to have been pleased with the place, as a missionary station; and calculated on fixing his residence there, after spending a few months in studying the language with the brethren at Bombay.

In the course of the last autumn Mr. and Mrs. Bardwell were visited with heavy affliction; first in the death of their infant son, and then, about two months afterwards, in the severe and very dangerous sickness of Mr. Bardwell himself. But the Lord was gracious; and the life of his greatly beloved servant was precious in his sight. Blessed be his holy name.

Besides these painful domestic visitations, from the 20th of May, 1817, the latest date reported at our last anniversary, to the 6th of April of the present year, the latest date to be reported at this time, the mission sustained no special adversity; but was constantly advancing in its operations, with encouraging prosperity. Of the system of its operations, the principal parts are preaching, printing, and dispersing portions of the scriptures and other books and tracts, and the instruction of children in schools.

Their manner of preaching was reported the last year with considerable particularity. It continues much the same. It is not to congregations, regularly convened for the purpose at set times and place; but "Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse; in the openings of the gates; by the way, in the places of the paths; at the coming in at the doors; in the city she uttereth her words. Every day our indefatigable missionaries are engaged in this, which they justly consider as the first and highest part of their work; addressing themselves, as they find opportunity, to individuals, to families, to assemblies, small and large, on various occasions, and at different places—especially on sacred occasions and at the temples of dumb idols; calling upon the deluded votaries to turn from these vanities unto the living God, and pointing them to "the fountain opened for sin, and for all uncleanness."

Panoplist.

HOTTENTOT CHRISTIANS.

Several English Missionaries who lately arrived at Cape Town, Cape of Good Hope, soon after their arrival paid a visit to the Moravian Missionary Station at Grunekloof, about 40 miles distant. The following account of their visit, extracted from their letters, will gratify our readers.

We were kindly welcomed, and hospitably entertained. Though we were fourteen in number, besides five servants, and the brethren were apprised of our coming but about an hour before our arrival, they did not seem at all disturbed about providing either food or beds.

We were soon called to a plain, but well spread table, at their usual supper hour.—Before and after meat, they sang most sweetly, in asking a blessing, and in giving thanks.

After supper we went to church, where we met a goodly company of about a hundred. The service opened by a hymn: after which, one of the brethren preached in Dutch, from—*Out of the abundance of the heart the mouth speaketh.* Another hymn concluded. We never heard finer voices. No prayer except such as is contained in their Petitionary hymns, is offered in public on week days. We never heard finer voices than those of the Hottentots, nor more delightful singing: the children sing better than any children whom we have heard sing together, they are always taught by notes. The church is a very roomy good building.

We retired early to bed. Our wives were accommodated in single beds, in one room; and for us, mattresses were placed on a matting of rushes on the floor of another room, and there we all slept very comfortably, alongside one another.

At six o'clock, we rose, and found coffee prepared, before which an appropriate hymn was sung; and, in conclusion, the text for the day, issued for the use of the brethren's churches throughout the world, was read, with a few remarks; and another hymn was sung. The text for the day of our visit was, *Blessed are the peace-makers, for they shall be called the children of God.*

At eight o'clock breakfast was ready; after which we went round among the people. The government has assigned to the brethren about 6000 acres of land: part of this they plough and sow with corn, and part is grazed. No persons are allowed to erect a dwelling on this land without their permission; and they admit none but such as engage to lead regular lives. There are at present, about 350 settled here: of these, 92 have been baptized, 23 are candidates for baptism, and 69 are communicants. We visited many of them at their houses, which are chiefly built of mud and reeds: there are some respectable brick houses, the owners of which have saved money by their industry. We were delighted with their humble simplicity. One woman, when she was told that six of us were going to India, to instruct the heathen, said, "now I am sure that God loves all mankind, because he is sending these persons to teach them."

The brethren have a service at the church every evening; either for preaching, reading the scriptures, or reading an exposition of christian doctrine. They visit every cottage once a quarter, and address each of the settlers. The candidates for baptism, as well as the baptized, are addressed every week.

Mr. Leitner, one of the missionaries, is married to an English woman; which was a great comfort, particularly to our females. The brethren correspond exactly to the idea which their publications would lead a reader to form of them—plain people, of good understanding, sound in faith, and well experienced in the knowledge of men's hearts. Their residence is a roomy, convenient house, surrounded by suitable offices; with carpenters' and smiths' shops, gardens, and plantations, sheepfolds, &c.

We returned on the third day; much gratified, encouraged, and, we trust, profited, by what we had seen; having been delighted, indeed, to listen to the praises of God, confessions of sin, and declarations of reliance on the blood of Jesus for pardon, proceeding from the mouth of Hottentots; and to see that naturally wild, filthy, and slothful race, raised to a state of comparative order, cleanliness, and industry.

MISSIONARY TO ST. HELENA.

The Pope has applied to the British government for permission to send a Catholic Priest to Bonaparte, at the earnest solicitation of his relations at Rome.—*Bost. Recorder.*

BRITISH AND FOREIGN BIBLE SOCIETY.

Monthly extracts of correspondence from the two Burjat Nobles, to their Prince.

St. Petersburg, April, 1818.

When we beheld the contents of your letter, in which you convey to us kind exhortations and words of affection, expressing a wish, that we might use all diligence in translating the sacred gospel, we were greatly rejoiced.

By your kind endeavors we have been brought near to the sacred feet of our highly exalted monarch, (the emperor,) and reached the city of St. Petersburg, where shines the brightness of the holy doctrine; for here we have seen and heard the most sacred words of the most high and saving God.

That we ever should see and hear such things we never before had an idea.

Of the words and doctrine of the most high and saving God, Jesus Christ, we have transcribed into the Mongolian language and character, the first book, called the Gospel of St. Matthew, and completed it. Another book called the Gospel of St. John, will soon be finished.

The word of God being so very clear and intelligible, we cannot sufficiently admire it, and we feel, that it is truth which may be relied upon.

This vehicle of a reasonable faith, this pearl of a devout heart, although existing eighteen hundred and eighteen years upon earth, has hitherto not yet come to our Mongols and Burjats.

According to our humble opinion, our highly exalted and gracious sovereign is a hand of God: and the society of the holy book of religion, called the bible, a true apostle of Jesus Christ.

When, by the grace of God, our people, as well as every creature who speaks the Mongolian language, shall forsake their own faith, and receive the doctrine of Christ,—when they shall walk in the strict and saving way,—they will, under this light and easy yoke, adopt a good conversation and good manners; that faith is the work of God alone.

We are fully and firmly resolved to receive the doctrine of the saving God Jesus Christ. Although we are not yet acquainted with the manners and usages of his religion, and, when we return home, should find no teacher, upon whose breast we could lean our head, neither any house of God; yet, after the conviction we have obtained, of the truth of the word of God, we can no longer endure the want of it; we must abide by the doctrine.

We hope, that our highly exalted and most gracious sovereign, when he shall hear that his subjects on the outermost borders of his kingdom have adopted Christianity, will favor us with wise and worthy teachers.

From the Rev. Robert Pinkerton.

Mogileff, June 10, 1818.

It affords me great satisfaction to be enabled again to address you from the seat of the White Russian Bible Society, and to inform you of its prosperity. I now write to you from the residence of the venerable Arch-bishop Daniel

who most kindly invited me to lodge with him during my stay, and who is unwearied in his exertions to further the Bible cause in his extensive Eparchy. At a very respectable meeting of the committee, at which the Arch Bishop, the Catholic Bishop, and Count Tolstoy, attended. I learned the particulars of their transactions since the formation of the institution in November, 1816, and was happy to see several propositions agreed to, which promise to accelerate their benevolent labours in time to come. They have already succeeded in bringing into circulation upwards of 3200 Bibles and Testaments, in different languages, of which number, 1800 copies have been distributed in the army. According to the regulations of the late much lamented Field-Marshal Prince Barclay de Tolly, each regiment was at first furnished with one Bible, and twelve Testaments. The bible was given to the chaplain of the regiment, and each of the twelve companies, of which it is composed, received a Testament; and the Chief Priest of the army informs me, that, at stated times, each company is assembled to hear the Testament read. Those also among the soldiers, who are capable of reading, have opportunities of obtaining copies for themselves; but, as the number of these is but small, the above regulations were thought to be the most proper in the first instance, for making the soldiers acquainted with the saving truths of the gospel. Many of the officers have purchased Bibles for themselves, particularly in the French, German, and Slavonian language. The amount of subscription and donations already received from different regiments, is about 10,000 rubles.

In the town of Skloff, which is mostly inhabited by Jews. I found them exceedingly desirous of obtaining testaments. They told me that they had seen one in the possession of a young man, belonging to another village, but that he would not consent to let them have it. This roused their desires to obtain copies for themselves. I distributed ten Testaments among such of them as I found capable of understanding them, and was sorry that I had no more with me, as many came afterwards, earnestly begging for them. The number among the Jews in this country, who understand the Hebrew, is much greater than I formerly supposed.

The British government remit the duties on Bibles and Testaments exported by the society.

The treasurer of the American Bible Society acknowledges the receipt of \$2726 51 for September, and \$4277 69 for October.

TRANSYLVANIA UNIVERSITY. KENTUCKY.

Some time ago the trustees of this institution elected to the presidency, Mr. Holley, of Massachusetts, on good grounds believed to be a Socinian. Whether he will own that name or not is not very material to the point in hand he is reputed to be an *anti Trinitarian*. That is enough. He departs from the true christian doctrine in regard to God, our saviour. He has accepted the presidency. The good people of the west were from the beginning suspicious of him and of the design in bringing him to that country. Their apprehensions are now confirmed. The trustees have made it a part of his duty to communicate religious instruction to the students. The consequence is that Mr. Sharpe one of the professors in the univer-

sity has resigned his office—and measures are taken for organizing and carrying into successive operations, an institution to be called the Kentucky College where the christians of that country can have their sons educated without having their religious principles endangered. This institution is to be situated at Danville, Kentucky, the inhabitants of which have proposed to give ten thousand dollars towards affecting the object.

The following is a copy of Mr. Sharpe's resignation.

To the Chairman of the Board of Trustees of Transylvania University.

SIR—In the verbal communications which I have already made to the board, they have been informed distinctly, that I cannot consent to hold a professorship under the regulations contemplated for the management of the institution.

The single consideration, that the recitations are to commence at a very early hour, must enforce my resignation, unless such a compensation were given as would justify the removal of my family to town. The board have said, they cannot give it.

But sir, did the board possess both the power and the disposition to give that compensation; yet in the scheme presented by them, there are other measures contemplated, which, if adopted, would at once put a period to my services in the University.

It is, among other things, contemplated that the Rev. President shall devote a portion of his efforts to the religious instruction of the students, &c.

It is but fair to presume, that Mr. Holly will inculcate such views and principles, as he is in the habit of considering consonant with truth; and it is a fact attested by the general voice of people in the East, and that testimony is strongly seconded in the West, that the views and principles of Mr. Holly are strongly Socinian. Now, Sir, all ages have concurred in considering and treating Unitarianism* under every form, as hostile to the best interests of the human race. I never could submit, on any consideration, under any circumstances, to lend my countenance or efforts to aid an institution, thus fraught with mischief of the worst kind.

Either sir, of those regulations would compel a decision at a moment's warning. What then do the trustees expect, when they have submitted to me a plan, which contemplates the adoption of both? What are they to expect, when they require me to predicate my decision, upon these prospective, and as yet unadopted regulations?

They, of course, expect me to consider them as the basis of that decision—on this ground an answer is given at once. I hereby tender my resignation. The present session will consequently close my labors as a professor of the Transylvania University—accept sir, assurances of my respect for yourself, and for the gentlemen individually composing the board over which you preside. E. SHARPE.

July 17th, 1818.

* *Anti trinitarianism.* The claim of exclusive unitarianism we utterly refuse to them as usurped, we are properly and strictly unitarians.

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